

KEPUNAN AND MALET OF BANGKA IN THE PERSPECTIVE OF CULTURE INTERPRETATION

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Abstract: This study is an attempt to unveil the meaning as well the function of *kepunan* and *malet* culture in Bangka society with a Qur'anic exegeses perspective. This research begins by examining the meaning of both (*kepunan* and *mallet*) and how they function according to the understanding of the Bangka community. In the second stage, this study will interpret the *kepunan* and *malet* with the cultural interpretation approach. With this cultural interpretation paradigm, the *kepunan* which is generally understood by the Bangka community as customs, myths, and *syirk* (an act and belief of polytheism), even considered as the cause of disaster is eventually interpreted as a form of social solidarity of the people of Bangka. While *malet* which is understood by the

and bad things, could be understood as a form of social ethics of the Bangka community in respecting the gifts of others.

Keywords: *kepunan*, *malet*, cultural interpretations

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Introduction

The Qur'an and hadith interpretation that have lasted throughout time, have had an extraordinary effect on the lives of Muslim societies. Both are not only used as a source of Islamic teachings but also as a way of life and that has the most honored place in the hearts of its readers and practitioners. The interaction between Muslims and the two sources (Qur'an and Hadith) of Islamic teachings is reflected in the many norms, rules, and socio-cultural that are constantly evolving throughout the ages. Clearly, the practice of religious culture based on its understanding of the two sources of Islamic teachings, in general, is known by the majority of Muslims. Although there are some cultures that are specifically only found in certain regions or cultures. The common thread in all these cultures is as a form of implementation of reviving the Qur'an and the Sunnah or the hadith of the Prophet (Muhhammad SAW.) into the life of Muslims.

The culture that arises due to the interaction between the Muslim community and the source of its teachings, in the course of Islamic history, always experiences varied developments and is one of the most valuable religious experiences for every Muslim. The experience of interacting with the Qur'an and the sunnah or hadith can be revealed or expressed by expressing them through oral traditions, writing, or certain religious practices, whether in the form of thoughts, emotional or spiritual experiences. From these interactions then form cultural phenomena that begin with an understanding of the two sources of religious teachings.

Both of them are always interesting to be studied and explored. When referring to the results, the study of the Qur'an and living hadith are very closely related to the culture that emerged in the Muslim community. The emergence of activities,

routines and even become a tradition that is passed down among Muslims, has given birth to new cultures that have received a lot of response in the community. Various opinions, interpretations, and the like, towards people's behavior in responding to hadith, both positive and negative, are very interesting to study with the paradigm of living the Qur'an and the traditions combined with social, humanities, cultural, and even hermeneutic approaches.

According to the author's initial observations, *kepunan* and *mallet* is the one of the many local cultural phenomena, which, if examined more deeply has a spirit in order to live or present the hadith (living hadith) in the daily lives of Muslims. The term of "*kepunan*" or "*kepon*" has become an unwritten norm or rule but "mandatory" to be followed. If you do not believe it or violate it, it is believed that it will bring a calamity or disaster to the person concerned.

Related to the disaster that befell someone, the Qur'an states that the disaster can be understood from two perspectives: the disaster was indeed predetermined by Allah SWT., but there are also disasters caused by human error itself, as mentioned in the following verses: *Nothing has happened to the earth and (not) to yourself but it was written in the book (al-lauh al-mahfuzh) before we created it. Verily, that is easy for Allah* (Q.S. al-Hadîd/ 57: 22). *And what are the calamities that befall you are caused by the actions of your own hands, and Allah forgives most (of your mistakes)* (Q.S. al-Syûra/42: 30).

In addition to the Qur'an, the Hadith also explains that the calamity that befalls a person will actually erase his sins, as contained in the following hadith:

Shahîh Muslim 4667: Has told me Abu al-Thâhir; For preaching to us Ibn Wahb; It has been reported to me Mâlik bin Anas and Yûnus bin Yâzid from Ibn Syihab from 'Urwah bin Az Zubair from 'Aisyah that the Messenger of Allah *shallallâhu*

‘alaihi wasallam said: “There is not a single calamity (ordeal) that befall a Muslim, but his sin is removed by Allah Ta‘ala wherefore, even though the calamity was only caused by a thorn.” According to *Ijma’ ‘Ulama’*: sahee.

The understanding of the disaster then attracts attention when it is associated with the term extinction which has a great impact on the community, influences and is deeply rooted in community customs in the local wisdom of Bangka Belitung. This phenomenon is very interesting to be investigated even it is not enough to describe the phenomenon that appears but more deeply needs to be interpreted so that gave birth to a new meaning of the existing culture. Therefore, the cultural interpretation paradigm becomes feasible to study the culture of a society, a study of scientific research on various social events related to the presence or presence of the Qur’an and traditions in a particular Muslim community.¹

The term of paradigm in this article refers to the term conveyed by Ahimsa-Putra in his article entitled “*The Socio-Cultural Science Paradigm: A View*”. According that “paradigm” has various terms that are relatively the same meaning, namely: theoretical framework, conceptual framework, frame of thinking, theoretical orientation, point of view (perspective, or approach).²

According to Heddy, paradigm can be defined as a set of concepts that related to each other logically forming a framework of thought that functions to understanding, interpreting and explaining the reality and/or problems encountered. This set of concepts is just a general description of the contents of a framework of thought. Therefore we need further explanation of the conceptual components that form the framework or paradigm in the socio-cultural sciences.³

The word *tafsîr* (interpretation) comes from Arabic and is a *mashdar* form of the word *fasara* and consists of the letters *fa*,

sin, and *ra'* that means clear (real and bright) conditions and provide an explanation. Referring to the opinion of Ibn Manzhur in *Lisân al-'Arab*, the interpretation of language is "*kasyf al-mughaththa*" which means opening something closed. In this case, interpretation is understood as an explanation of the difficult intents of a pronunciation. Meanwhile al-Dzahabi defines interpretation with "*al-Idhah wa al-Tabyin*" which means explanation.⁴ In the Indonesian dictionary, the word *tafsîr* is defined as "information or explanations about verses of the Qur'an or other holy books so that the meaning is clearer."⁵ From this definition it is understood that interpretation must not always be related to the Qur'an, but it can also interpret others, one of which is interpreting culture or cultural interpretation.

Theoretically, cultural interpretations operate by raising very general titles, then making academic and systems of concepts integration, rationalization, symbol, ideology, ethos, revolution, identity, metaphors, structures, rites, world views and culture itself - woven into a deep arrangement of ethnographic paintings in the hope of providing scientific eloquence for events as they really are. The aim is to draw general conclusions from specific, but highly structured, facts and to support general statements about the role of culture in the development of shared life by using these statements with certainty in complex detail. So it is not only interpretation that takes all means to the most direct observational level: the theory on which conceptually depends on such interpretation.⁶

There are a number of things that cause cultural interpretation paradigms to be used as theories in understanding the culture of the Qur'an and living hadith in society. First, with the paradigm of cultural interpretation (*tafsir* of culture), a researcher has the freedom to express his thoughts in describing the culture that appears in a community; secondly, the study of living Qur'an

and hadith is a study of what arises as a result of the interaction between Muslims and the hadith, the activities that shape the culture in the community are very interesting to interpret. Why interesting? This is a basic question that can progress to further questions.

Based on the arguments built above, this study would attempt to uncover the meaning of *kepunan* and *malet* according to the Bangka community. In the next stage - which is a contribution, this article provides a cultural interpretation of *kepunan* and *malet* in Bangka Belitung through research data. This approach to cultural interpretation is what distinguishes it from other research that has been conducted with a phenomenological approach, so that research results obtained significantly different.

Methodology

This research is categorized as a case study related to religious social phenomena, therefore a thick description method was chosen - like what Gilbert Ryle had done and then followed by Clifford Geertz (Pals, 2001) - using a qualitative approach. Thick description was chosen for this research method because from here it is hoped that it will not only describe what it appears to be happening in the phenomena of *kepunan*, but also what people mean by what happened, something behind the phenomenon. While the qualitative approach is chosen in this research approach because with this approach it is expected that all aspects and related factors as the cause of the phenomena of *kepunan* can be revealed in a deep and systematic manner and be neutral towards the object of study, so that the subjective meaning that arises from community actions can be understood within the framework of “expression”.

Based on the research methods and approach that used above, the analysis of this research more specifically based on two fields of scientific theory, namely sociology and the elaboration of neuroscience and psychology which are then termed neuro-psychological. First, to find out the extent to which factors such as education and religious, psychological and sociological knowledge, as the background of society believing in the presence of senility, frame theory was pioneered by Willian E. Paden (2004) and humanitarian aspects (*ta'annusat*) by Nashr Hamid Abu Zayd (1994). Psychological factors used the theory of law of effect, operant conditioning and modeling, which are the conclusions of Hanna Djumhana Bastaman from various modern psychological theories.⁷ Whereas for sociological factors used frame theory by William E. Paden and Mark R. Woodward who stated that sociological factors influence the growth and development of customs in a society.⁸

Secondly, Exploring information about the philosophical reasons and meanings underlying the people of Bangka Belitung categorizes things - especially food and drinks - including *kepunan*. In studying this use the neuro-psychological theory footing, two scientific approaches which are at the same time used to look more specifically and deeply about the extent to which the human brain and mutual influence on psychological experience and responsive behavior of the community.

Then to obtain the validity of the research data, a combination of two data collection techniques was carried out, namely observation and depth interviews.⁹ The data sources in this study consist of primary data sources, in the form of observations and in-depth interviews with Bangka residents residing in Bangka Regency and supporting data sources, in the form of books, results of previous similar studies (if later found), journals and several sources other text.

Results and Discussion

The Meaning of *Kepunan* and *Malet* According to The Bangka Community

The proverbs and drawings above at least form the basis of why it is necessary to put forward the philosophy of existing customs as one form of local wisdom in the people of Bangka Belitung. One of the terms that often invites questions, especially for researchers, is the term “*kepunan*” or “*kepon*” and *malet*. Both of these expressions become unwritten norms or rules but can almost be said “mandatory” to be followed. This then becomes interesting when the term of extinction has a great impact on society, influences and is deeply rooted in the customs of the community in the local wisdom of Bangka Belitung.

Based on the brief explanation above, this research tries to interpret more deeply the intentions of the *kepunan* and *malet* according to the understanding of the Bangka Belitung community and to explore broader and deeper information about the reasons and philosophical meanings behind the people of Bangka Belitung to categorize something - specifically food and certain drinks - causing *kepunan* and any action that must be taken as an effort to ward off any disasters that have been caused by the *kepun*. While, *malet* for the people of Bangka was used as a *bala'* (disaster) rejection. In this context, the understanding of the Bangka community towards *malet* is an interesting thing to be found as part of the local wisdom of the Bangka Belitung people.

1. *Kepunan* according to the Bangka community

The term *Kepun* in the tradition of the Bangka community has two meanings; First, *Kepun* means feeling very eager to feel something; Second, *Kepun* or *Kepunan* which by the Bangka people is interpreted as *tulah* or *kuwalat*. If it is interpreted the

same as *kuwalat*, then it is a term that is almost similar to the law of *karma* because it is not good for someone who meritorious. It can also mean having a disaster; got plagues; woe; curses and others. *Kuwalat* effects are usually fatal and have long-term effects, and the events can be direct or time-consuming (indirect). The most famous story of the *kuwalat*, for example, is the story of Malin Kundang, who was ungodly to his parents. This can be seen in some communities who teach to respect people who have contributed, even taught to kiss hands.

Kepunan or *kepun* which is interpreted by the Bangka community as *tulah* or *kuwalat*. The *kepunan* caused by someone not touching the food or drinks offered by others. For drinks that usually have strong fortune is coffee, so if you do not touch the coffee even though you are not interested in drinking it, you must touch it with your fingers. Any finger can be used. If you break it will usually get bad luck or log. Bad luck or these logos can vary; accident, tripping, hand injuries, bumps on hard objects and others.

Based on research conducted, *kepunan* can be categorized as one of the local wisdoms of Bangka Belitung. In the understanding of the people of Bangka, the term *kepunan* can be understood as customs, habits, or vice versa is considered a myth and shirk. More clearly, the following is an understanding of the Bangka community below:

a. *Kepunan* as Traditional Custom

Custom in the anthropology perspective, according to Koentjaraningrat, is the highest and most abstract level in the cultural value system. Why is that? Because the cultural value of the concepts of everything that is valued valuable and important by the citizens of a community, so that it can function as an

orientation guide to the lives of the community members. Furthermore according to him, these customs are usually difficult to explain in a rational and real way because they are in the emotional area of one's soul.¹⁰

Ayu Lestari stated that the *Kepunan* is a community trust, especially in the people of Bangka Island who they believe when talking about food or drink but do not taste the food that is told, then according to them it is very taboo so that it will get bad luck such as accidents and so on that called the general public with *kepunan*. So that *kepunan* has become a taboo according to the people of Bangka. When you do not follow what was taught by parents before, it is feared that you will get bad luck or distress. *Kepunan* cannot be explained scientifically, but it can be trusted because it has become the culture of Bangka and what if you believe it then the extinction will really happen. But if the community or other people do not believe it, the possibility of extinction is not there.¹¹

Similar opinion was conveyed by Ira Destarina. According to him, *kepunan* is a series of customs and habits of Bangka. As is often reminded by mothers or fathers to touch food before going out of the house, so as not to overflowing. Based on his experience, his father was able to take a piece of rice from a pot and give it to him, the rice who was currently wearing sandals in a hurry because it was too late for school. Then I will take the rice and eat it in front of the father to prove that I have already touched it. Seeing that action, his father smiled as if he had saved his child from the disaster due to *kepunan*.¹²

Likewise, according to Muhammad Hayudin, *kepunan* is a term that is very well known in the villages on the island of Bangka. The definition is that if we want to travel, before traveling we must taste or eat just a little food in the house. Because he

said if we don't do that, something will happen to us like tragic events.¹³

Almost in line with Muhammad Hayudin, Erika Sari representing the Bangka community around Sungailiat stated that underestimating the monkey was a mistake that would have negative consequences such as accidents, disadvantage if someone who disputed the command to eat before traveling or dreaming too much about food. For example, someone imagined wanting to eat roasted yams, meatballs, ice cream, gado-gado and others. But it is not rushed to buy it, the bad things will happen to him, for example bitten by a scorpion, an accident and others. Things like this are already commonplace in the Bangka community, of course. If a person refuses an order to eat, according to the Sungailiat community's belief, he will get, experiencing negative things that will befall those who do not obey the command to eat immediately. For example, A and B are at home, A is eating, B is preparing to go to campus. A offers food to B, but B refuses. From this case, it is not justified, B must accept an offer from A to eat or at least if indeed B must hurry to go to campus immediately, then B must taste the A's food, even if only a grain of rice.¹⁴

From the opinions of the Bangka people above it appears that the *kepunan* as a custom lies in the head of each individual citizen concerned, who is taken wherever he goes. The *kepunan* in this form is abstract, cannot be photographed and filmed, and can only be known and understood through intensive interviews.

b. *Kepunan* as a habit

Habit in the perspective of psychology, is a variety of materials that cause the emergence of personality, as well as all

kinds of patterned behavior from the individual concerned. Material from each of these personality elements is in the form of knowledge and feelings, goals of will, desires and emotions. In this case, the task of psychology is to study the cause of this patterned behavior, which is habit.¹⁵ Habit as a behavior, can be seen from three points of view, namely: 1) habit is formed because someone is trying to achieve a goal by repeating the same thing in a certain context, 2) Like a computing system, habit is an efficient default mode, and 3) habit is seen of the repetition frequency.¹⁶

Associated with *kepunan* as customs can be found in the opinions of the people of Bangka, for example Ayu Lestari. She stated that the Kepunan is a community trust. Related to the *kepunan* which is considered as a habit can be found in the opinions of some Bangka people, for example as stated by Ka. He stated that extinction is something that is considered customary by some of the original Bangka people, who are usually still trusted by people who still live in villages, villages or commonly referred to as villagers. Especially the previous people, because this tradition existed at the time of the ancestors who were in Bangka. This entity can be trusted or not, but don't be underestimated. Because usually if you underestimate something will usually happen to that person.¹⁷

A similar opinion was expressed by Syaifullah. According to him, *kepun* is a taboo which is applied to the past to the present although there are few who believe it but for people who still do not know the outside world, so mystical or true belief. Actually, this is not a thing that is so true that it will happen, but because parents of old have experienced it, they forbid it from doing so. For example, if you want to eat but not tasted but continue driving or walking, something will happen. Such as side dishes especially those that come from rivers or

the sea. The drink that most people believe in is like coffee. Others such as forbidden to bring eggs and bananas to the river or to the sea. To nothing happens if we are then we have to taste or suck one of the five fingers. And as I know on this Bangka Island, especially in West Bangka Regency there are still many who believe it.¹⁸

c. *Kepunan* as a Myth

In the *Kamus Filsafat*, myths originate in English: myth; whereas in Greek: mythos which have meaning: myth, mite, fabula, saga, legend, conversation, speech). In some senses, myth has an original meaning, that is a story, a saga from ancient times; a picture or parable describing human life and the world; intuitive, imaginary worldview, which is usually personified. Myth can mean a story that is considered true but not recognized as true.¹⁹

Associated with the assumption that *kepunan* as a myth in urban society, extinction tends to be rarely found. This is related to the beliefs of the city community that understand *kepunan* is only a myth because it is considered illogical. As revealed by Ayu Lestari that the people in big cities do not believe it and think that *kepunan* is only a myth or just a coincidence. Unlike the Bangka people who are very afraid of it. They assume that if they have spoken, for example, by inviting us to eat, but we refuse and do not taste the food (in Bangka Nyabet language), then we will develop *kepunan*. But now such things have diminished and are no longer as gray as before because in Pangkalpinang most of the people already do not believe it, even ignoring it, they already think like the people in big cities. But in rural areas the *kepunan* are still very taboo and people who live in rural areas consider it to be a habit of their communities.²⁰

Almost in line with Ayu Lestari, according to Yulita Dewi, *kepun* is considered a myth that has existed for a long time and developed in society. According to him, many people also accept the myth. Because it has happened a lot and it causes bad things for those who violate it. *Kepunan* is just a myth and everything including in God's hands.²¹

Similar opinion was expressed by Siti Eria Manisyah. According to him *kepun* is a myth that causes calamity because it is caused by refusing other people's gifts. Almost all local people of Bangka know it. According to him, *kepunan* can mean harm caused by ignoring when offered food and drink. Myths about *kepunan* have been believed by the wider community. Where this myth has become a culture or even the culture of the people of Bangka that lasted until now.²²

From the opinions above, it appears that the notion that *kepunan* as a myth is something that is not entirely true because there is something that is proven though difficult to rationalize.

d. *Kepunan* as Shirk

The term shirk is an interesting discussion on the issue of Islamic faith. Shirk is interpreted by associating partners with something else. Included in this syrik can also mean humans make the passions as god. This can be realized or not. Humans can deify God. But in addition it also deified others.²³

Associated with the *kepunan* which by some Bangka people are considered shirk bias can be obtained from the opinion of some people who state that the *kepunan* is Shrik. The assumption that *kepunan* is a shirk can be deduced from Via Risna Azri's statement. According to him, *kepunan* has indeed developed in the Bangka community. But he rejects the belief in the truth of the extinction that can bring danger or bad luck. Because

according to him, Islam has given instructions to his people that believing something not our belief in Him is a sin, an act of shirk because it has been tout Allah with something else.²⁴

The assumption that extinction is shirk, for example, is obtained from Nur Muchni Yustika's statement. According to him, *kepunan* is a tradition that has become the belief of his family as a community tradition, especially the people of Bangka. Although *kepunan* is considered a myth and an act of shirk, according to him, it is the opinion of people outside Bangka.²⁵

Related assumption that the poem is shirk conveyed by Yulia that the *kepunan* is a tradition to hereditary in Bangka Belitung. I believe because it is a descendant of the ancestors regardless of it all returning to their respective beliefs, believe or not believe it. Interesting as a resident of the Bangka region preserving culture or one of the traditions of Bangka. Although there are people who see if the cloud is a little shirk, but it all depends on yourself. In my opinion, this disappointment occurs when the person believes something will happen that is canceled.²⁶ Based on the opinions above, it can be understood that for most Bangka people can be considered small shirk even large shirk.

The word '*kepunan*' for Bangka people, especially in rural communities, is one of the expressions used to remind something of the occurrence of a calamity or calamity caused by the rejection of the food or drink that is served. The *kepunan* sentence implies a proverb "where the earth is trampled on where the sky is upheld", respecting and appreciating the tradition that develops in the local community to behave well in daily life and in association with the wider community.

When viewed from an anthropological perspective, *kepunan* is a tradition deeply rooted in a Bangka community. Customs themselves, if understood from the perspective of Koentjaraningrat can be classified into three: cultural systems, outlook on life

and ideology. The cultural system is the highest and most abstract level of customs. The reason is because cultural values consist of concepts about everything that is valued as valuable and important by the citizens of a community, so that it can function as a guideline of orientation on the lives of the community members concerned, as a very general concept of nature, has a very broad scope, and is usually difficult to explain in a rational and real way. However, it is precisely because of this that he is in the emotional area of one's soul realm. After all, since childhood people have been absorbed by various cultural values that live in their communities, so that cultural concepts have their roots in the realms of their souls. Therefore, to replace a cultural value that has been owned by another cultural value takes a long time.²⁷

Likewise, the *kepunan* are deeply rooted in the people of Bangka. The term of *kepunan* then becomes more interesting to be studied - especially for researchers who are in fact immigrants, because consciously or not, the impact of the presence of the *kepunan* has a great influence on the cultural system, outlook on life and ideology that shapes the attitudes, behaviors and thoughts of the Bangka community.

2. *Malet* according to the Bangka Community

Kepun is a belief of the people of Bangka, if a person does not taste the food or drink that has been offered by another person, then the consequences will happen to that person, for example an accident. To avoid senility, the person should taste just a little food or drink that has been offered. Just tasting a little to avoid dullness is called *malet*. *Malet* in the tradition of the Bangka people is the act of touching or whipping food and drinks offered by others. If the food offered is rice and side dishes then it is obligatory for someone to touch the food or drink even

if it does not eat or drink it for reasons of being full, fasting and so on.

Malet is a tradition that is usually carried out by the people of Bangka as an effort to prevent themselves from calamity or disaster. *Malet* itself is usually done by tasting food; especially rice & coffee so they don't get *kepon*. Besides *malet*, there are several sentences that are always used as a kind of spell. The ritual consists of several sentences withered Bangka plus a little movement that must be done.

The spells or sentences that are commonly spoken in *malet*, for example:



Picture 2: *Malet* Spoken²⁸

In addition to speech, *malet* tradition is also done by doing movements, as conveyed Desi, a resident of *Air Mesuk* Village, by: (1) Spitting to the right and left, (2) Touching the tongue with the index finger (until it is exposed to the tongue), then (3) The index fingers are touched on both elbows.²⁹ This is in line with the research conducted by Ahmad Saefudin and Fathur Rohman who studied *doda idi* poem in the culture of swinging

children in Aceh. The conclusion of his research shows that efforts to preserve cultural values and instill values in future generations. The spirit of ethnonationalism in *doda idi* poem according to the results of this study is transmitted through two awareness, namely; discursive awareness and practical awareness.³⁰ Although slightly different, in this study *malet* spoken also aims to maintain good traditions in society.

Cultural Interpretation (*Tafsir*) of *Kepunan* and *Malet*

1. *Kepunan*: Between Customs, Myths, and Shirk

Custom in Koentjaraningrat's perspective, is the highest and most abstract level in the cultural value system. Why is that? Because the cultural value of the concepts of everything that is valued valuable and important by the citizens of a community, so that it can function as an orientation guide to the lives of the members of the community concerned. Furthermore according to him, these customs are usually difficult to explain in a rational and real way because they are in the emotional area of one's soul.³¹

Related to the *kepunan* are considered by the Bangka community as a custom that has been trusted by the Bangka people for a long time. Uniquely, the understanding that this *kepunan* is believed to be the cause of someone overwritten by calamity is still firmly rooted in the thinking of the Bangka people, especially those living in rural areas, this opinion can be found in the opinions of the Bangka community which states that the *kepunan* as a custom that has been trusted for a long time by the community Bangka and considered taboo if not do it. As revealed by the Ayu Lestari as follows.

Kepunan is a community trust, especially in the people in this Bangka area that they believe when talking about food or drink but do not taste the food that is told, then they think it

is very taboo so it will get bad luck like an accident and so called the general public with senility. Actually, these species are only in the Bangka area. Because the people in general really believe in the inheritance of their ancestors ...³²

Related to the *kepunan* which are considered as habits can be found in the opinions of some Bangka people, for example, as stated by Kartini below.

Kepunan is something that is considered a custom by some native Bangka people, who are usually still trusted by people who still live in villages, villages or commonly referred to as villagers. Especially the previous people, because this tradition existed at the time of the ancestors who were in Bangka. This entity (*kepunan*) can be trusted or not, but don't be underestimated. Because usually if you underestimate something will usually happen to that person.³³

From the opinions above, it is understood that this extinction is something that is believed by the people of Bangka to endanger someone by not tasting food or drinks that have been served. Although the reason is actually quite trivial, but the impact is extraordinary on the customs of the people of Bangka.

Aside from being seen as a custom, *kepunan* is also considered a myth by some Bangka communities. In the *Kamus Filsafat*, myths originate in English: myth; whereas in Greek: *mythos* which have meaning: myth, fabula, saga, legend, saga, legend, conversation, speech). In some senses, myth has an original meaning, that is a story, a saga from ancient times; a picture or parable describing human life and the world; intuitive, imaginary worldview, which is usually personified. Myth can mean a story that is considered true but not recognized as true.³⁴

Associated with the assumption that the *kepunan* as a myth in urban society, *kepunan* tends to be rarely found. This is

related to the beliefs of the urban community that understand *kepunan* is only a myth because it is considered illogical, as expressed by Yulita Dewi below.

... *kepunan* is considered a myth that has existed for a long time and has developed in society. According to him, many people have accepted the myth. Because it has happened a lot and caused bad things for those who violate it. *Kepunan* are just a myth and everything including extinctions is in God's hands.....³⁵

A similar opinion is expressed by Siti Eria Manisyah below:

Kepun is a myth that causes calamity because it is caused by refusing other people's gifts. Almost all local people of Bangka know it. According to him, *kepunan* can mean harm caused by ignoring or ignoring when offered food and drink. Myths about *kepunan* have been believed by the wider community. Where this myth has become a culture or even the culture of the former Bangka people that continues to this day.³⁶

From the opinions above, it appears that in the perspective of the Bangka community, *kepunan* is considered a myth, something that is not entirely true but some which are proven true even though it is difficult to rationalize.

Apart from being considered a myth, some Bangka communities consider *kepunan* as an act of shirk. The term shirk is an interesting discussion on the issue of Islamic faith. Shirk is interpreted by associating partners with something else. Included in this shirk can also mean humans make lust as god. This can be realized or not. Humans can deify God. But in addition it also deified others.³⁷

Associated with the *kepunan* that some Bangka people consider shirk can be obtained from the opinion of some people who state that the *kepunan* is shirk. The assumption that *kepunan*

is a shirk can be deduced from the Via Risna Azri statement. According to him, *kepunan* has indeed developed in the Bangka community. But he rejects the belief in the truth of the *kepunan* that can bring danger or bad luck. Because according to him, Islam has given instructions to his people that believing something is not because our belief in Him is a sin, an act of shirk because it has been tout Allah with something else.³⁸

The assumption that *kepunan* is shirk, for example, is obtained from Nur Muchni Yustika's statement. According to him, *kepunan* is a tradition that has become the belief of his family as a community tradition, especially the people of Bangka. Although *kepunan* is considered a myth and an act of shirk, according to him, it is the opinion of people outside Bangka.³⁹

Based on the opinions above, it can be understood that there are differences of opinion regarding *kepunan*. For some Bangka people, *kepunan* can be considered small shirk but for others it is considered as big shirk.

a. *Kepunan*: Between Social Solidarity and *bala'*

Understanding solidarity in social science that refers to a state of relationship between individuals and/or groups based on moral feelings and shared beliefs reinforced by shared emotional experiences. The bond of social solidarity is more fundamental than the contractual relationship made with rational agreement, because such relationships presuppose at least one degree of consensus on the moral principles on which the contract is based.

Based on the above understanding, the tradition of *kepunan* can be categorized as a form of growing solidarity with others. Offering food to others is a form of social solidarity with others. People want to share their likes with other people. They want other people to feel what is being felt. Sharing by serving food

or drinks to others means that a good relationship is established between residents. My opinion is in line with what Ilham expressed below.

Although the *kepunan* is only a myth that has nothing to do with the cause of the disaster, it is considered by some communities as an attempt to frighten people with the aim that people respect each other's gifts.⁴⁰

Not only limited to social solidarity, *kepunan* become a place for friendship and sharing for the community. According to Siti Jerah (residents of *Jelutung* Village) gave a similar reaction with Ilham. According to him, he himself did not believe in *kepunan*, because it was only the thought of the ancients, who if not tasting the food or drink that was served, that name did not respect the person who had prepared or served the food or drink. But sometimes he also follows the *kepunan* belief because of what he is afraid of if the parents tell him to eat the food that has been prepared, he is afraid that if he does not follow the instructions of the parents something unexpected will happen.⁴¹

b. *Malet*: Between Repellent of *bala'* and Social Ethics

Social ethics is one part of the discussion about ethics. Ethics comes from Ancient Greek: "*ethikos*", means "arising from habit", which is something where and how the main branches of philosophy that study values or qualities are the study of moral standards and judgments. Ethics includes the analysis and application of concepts such as right, wrong, good, bad, and responsibility.

In general, ethics can be divided into two: general ethics and special ethics.

- 1) General Ethics, talking about the basic conditions of how humans act ethically, how humans make ethical decisions,

ethical theories and basic moral principles that become a guideline for humans in acting and benchmarks in assessing the good or bad of an action. General ethics can be analogous to science, which discusses general understanding and theories.

- 2) Special Ethics, is the application of basic moral principles in a special field of life. This application can be tangible: How do I make decisions and act in the field of life and special activities that I do, which is based on the way, theories and basic moral principles. However, the application can also be tangible: How do I judge the behavior of me and others in the field of special activities and lives that are motivated by conditions that enable humans to act ethically: the way humans make decisions or actions, and the basic moral theories and principles that lie behind them. Specific Ethics is further divided into two parts: (1) Individual ethics, which concerns the obligations and attitudes of humans towards themselves; (2) Social Ethics, namely talking about obligations, attitudes and patterns of human behavior as members of humanity.

It should be noted that individual ethics and social ethics cannot be sharply separated from each other, because human obligations to oneself and as members of humanity are interrelated. Social ethics concerns human relations with humans both directly and institutionally (family, community, state), critical attitude towards world views and ideologies as well as the responsibility of humankind for the environment.

In the tradition of *malet*, related to social ethics, there are also things related to social ethics including: pleasant attitude, mutual respect, and respect for others. The attitude of pleasing others in the tradition of *malet* is in how the attitude of the Bangka people in the way of pleasing others who have offered or served food to others, but for some reason cannot enjoy it.

Attitudes that are shown with a minimum of just tasting or whipping food or drinks that have been offered as a sign of pleasing people who have struggled to serve. Mutual respect in the tradition of *malet* can be understood from how the Bangka community appreciates the gifts of others even though he actually does not like or is in the center is busy with his activities. Mutual respect for the giving of others is a form of fun and respect for others.

Apart from the existence of coincidences or divine determination over the culture of this *kepon* and *malet*, these customs and customs are still developing in the Bangka Belitung community today. Although only just to respect and respect the host. This could be natural, the disappointment of the host will result in prejudice, negative outbursts of resentment towards those who reject the offer.

In reality in society, a person will usually have difficulty refusing requests, offers, invitations or to say what is not liked without feeling guilty afterwards. Quite often someone feels like being trapped in a situation that is actually not liked, just because someone cannot refuse the request of others. Actually, there are many reasons why it's hard to say "no". Whether because of feeling bound to obligations or because of fear of hurting the feelings of others.

One root of the problem is because of the '*ewuh pakewuh*' (feel uncomfortable) culture which teaches one to always do good to everyone. As a result rejecting the request is considered as something wrong because it makes others offended or unhappy. Declining an offer can make someone who offers mental and physical illness. This is because even though it pleases others, this non-assertiveness puts someone in the position of a victim, because letting the desires, needs, and rights of others becomes more important.

Correspondingly, when someone we can not say “no”, actually someone let go of something that is most needed to meet the desires of others. If this happens, then the person who is sick and suffering is the person who offers it, both physically and mentally. When someone allows himself to carry out obligations beyond his ability, he can experience conditions of excessive fatigue that can even cause depression.

Conclusion

Based on the discussion above, this research can be concluded that *kepunan* in understanding Bangka community in general has two meanings; first, “*kepun*” means feeling very eager to feel something; second, “*kepun*” or “*kepunan*” which is interpreted by the Bangka people as plagues or *kuwalat* in the form of woe or logs because they have refused offers of food or drink. The reaction of the Bangka community to the *kepunan* is divided into two; pros and cons. The reaction of people who are pro *kepunan* will try to take actions, for example tasting or whipping of food or drinks offered even if only a little. As for the people who are counter to the *kepunan*, they try to reject the belief that the calamity that befell them is not caused by *kepunan* because it is considered shirk. They believe that those who believe that events happen to them are God’s provisions.

With the paradigm of cultural interpretation, the *kepunan* generally understood by the Bangka community as customs, myths, and shirk, even considered as the cause of disaster actually can be interpreted as a form of social solidarity of the people of Bangka. While *malet* which is understood by the Bangka community as a form of rejection of reinforcements’ turns out there is a form of social ethics in respecting and respecting the gifts of others.

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- Ayu Lestari, Toboali Residents, interview in Toboali Bangka Selatan, November 9, 2013.
- Desi, Air Mesu Village Residents, interview in Air Mesu Bangka Tengah, November 20, 2013.
- Destarina, Bangka Residents, interview in Bangka, November 09, 2013.
- Ilham, Penagan Residents, interview in Penagan Bangka, November 10, 2013.
- Kartini, Simpang Perlang Residents, interview in Simpang Perlang Bangka Tengah, November 13, 2013.
- Mega Tri Sukma, Mangkol Residents, interview in Mangkol Bangka Tengah, November 12, 2013.
- Muhammad Hayudin, Petaling Residents, interview in Petaling Mendobarat Bangka, November 12, 2013.
- Nur Muchni Yustika, Pangkalpinang Residents, interview in Kota Pangkalpinang, November 09, 2013.

Saifullah, Pangkal Beras Kelapa residents, interview in Kelapa Bangka Barat, November 15, 2013.

Siti Eria Manisyah, Puding Residents, interview in Puding Bangka, November 4, 2013.

Siti Jerah, Jelutung Village Residents, interview in Jelutung Bangka Tengah, November 10, 2013.

Via Risna Azri, Jl. Mentok Residents, interview in Jalan Mentok Pangkalpinang, November 11, 2013.

Yulita Dewi, Jebus Residents, interview in Jebus Bangka Barat, November 2, 2013.

Endnotes:

¹ Suryadi, "Kajian Living Sunnah-Living Hadis," in *Workshop Dosen-dosen Ilmu Hadis PTAI*, Yogyakarta, 6-8 Agustus, 2008.

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³ Heddy Shri Ahimsa-Putra, "Fenomenologi Agama: Pendekatan Fenomenologi untuk Memahami Agama," in *Jurnal Walisongo*, Vol. 20, No 2, November 2012, p. 272-273, p.4-22

⁴ Al-Dzahabi, *al-Tafsîr wa al-Mufasssîrûn* (Kairo: Dâr al-Kutub al-Hadîtsat, 1991), p. 13. See also M. Subhan Zamzami, "Tafsir Ideologis Dalam Khazanah Intelektual Islam," in *Mutawatir : Jurnal Keilmuan Tafsir Hadith*, Vol. 4, No. 1, . 2014, pp. 163-77; Ja'far Ja'far, "Contemporary Development of Qur'anic Exegesis in Indonesia and Iran," in *Journal of Contemporary Islam and Muslim Societies*, Vol. 3, No. 1, 2019, pp. 83-103.

⁵ Tim Penyusun, *Kamus Besar Bahasa Indonesia* (Jakarta: Balai Pustaka, n.d.), p. 882.

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⁷ Hanna Djumhana Bastaman, *Integrasi Psikologi dengan Islam: Menuju Psikologi Islami* (Yogyakarta: Pustaka Pelajar, 1997).

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¹⁰ Koetjaraningrat, *Pengantar Antropologi 1* (Jakarta: Rineka Cipta, 2011), p. 106.

¹¹ Ayu Lestari, Toboali residents, interview in Toboali Bangka Selatan, November 9, 2013.

¹² Destarina, Bangka residents, interview in Bangka, November 9, 2013.

¹³ Muhammad Hayudin, Petaling residents, interview in Petaling Mendobarat Bangka, November 12, 2013.

¹⁴ Erika Sari, Sungailiat residents, interview in Sungailiat Bangka, November 10, 2013.

¹⁵ Koetjaraningrat, *Pengantar Antropologi 1*, p. 106.

¹⁶ Wendy Wood, "Psychology of Habit," in *Annual Review of Psychology*, Vol. 67, 2016, p. 289-314.

¹⁷ Kartini, Simpang Perlang residents, interview in Simpang Perlang Bangka Tengah, November 13, 2013.

¹⁸ Syaifullah, Pangkal Beras Kelapa residents, interview in Bangka Belitung, November 15, 2013.

¹⁹ Lorens Bagus, *Kamus Filsafat* (Jakarta: Gramedia Pustaka Utama, 1996), p. 658.

- ²⁰ Ayu Lestari, Toboali residents, interview in Bangka Belitung, November 09, 2013.
- ²¹ Yulita Dewi, Jebus residents, interview in Jebus Bangka Barat, November 2, 2013.
- ²² Siti Eria Manisyah, Puding residents, interview in Puding Bangka, November 4, 2013.
- ²³ M. Dawam Rahardjo, *Ensiklopedi al-Qur'an: Tafsir Sosial Berdasarkan Konsep-Konsep Kunci* (Jakarta: Paramadina, 2002), p. 186.
- ²⁴ Via Risna Azri, Jl. Mentok residents, interview in Jl. Mentok Kota Pangkalpinang, November 12, 2013.
- ²⁵ Nur Muchni Yustika, Pangkalpinang residents, interview in Pangkalpinang, November 09, 2013.
- ²⁶ Yulia, Bangka residents, interview in Bangka, November 20, 2013.
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- ²⁹ Desi, Desa Air Mesuk Village residents, interview in Air Mesu Bangka Tengah, November 20, 2013.
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- ³³ Kartini, Simpang Perlang residents, interview in Simpang Perlang Bangka Tengah, November 13, 2013.
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